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that does not altogether make a part of the stock belonging to the house. Very little is sawed on their own account. The inspectors seem averse to engaging too great capitals in purchasing materials, and especially when they can otherwise procure employment for their people. Marble sawyers are generally in demand in Philadelphia. But even on what is sawed by contract for other persons, the house derives not a trifling gain. The inspectors pay the convicts only 1s. 6d. per foot, deducting 4d. for procuring the sand and implements to saw it. These expenses at the utmost amount not to more than 3d. So that a penny clear profit on 18000 feet, the usual quantity sawed in the year, amounts to 75l.

From the foregoing then, we may collect three indisputable and important facts.

1st. That the convicts alone, defray by their labour, every expense they occasion the public.

2dly. That they not only support themselves, but pay the salaries of all the officers and attendants about the prison: and no money being drawn from the public funds, for the payment of these salaries, that they consequently save the government nearly the amount of them; for were there not a single convict in the prison, there must be a jailer and keepers, for the purpose of confining vagrants, &c.

3dly. That, above all, they enrich the public with the annual, clear, considerable revenue, already mentioned to arise from the profits on their different manufactures and trades in the prison.

For the Belfast Monthly Magazine.

THE MARRIED DEMONESS;
A HEBREW NOVEL.

INTRODUCTION.

WITH regard to the true author of this history, conjectures alone are possible. We only know that the doctor, or rabbi, Abraham Mamonides, who lived in the twelfth century, translated this little history from Arabic into Hebrew, and that it was shortly afterwards brought to Ceuta, a city in Africa, near the

Straits of Gibraltar, where many Jews reside, particularly since they were banished from Spain.

This Rabbi, Abraham Mamonides was very learned, and was the son of the Rabbi, Moses Ben Maimon, whom the Jews call the eagle of doctors. They say that since the legislator Moses, there never was so great a genius, and that no other ever came near his. In truth, according to a number of authors, he excelled in the theology of the Hebrews, in the mathematics, and in medicine. The learned M. Vagenseil translated this piece from Hebrew into latin, from whence mademoiselle Patin made a version of it into French, which now Nemorensis has turned into our mother tongue, for the Belfast Magazine.

There was no connivance among the persons who have laboured at this history: the author who originally composed it in Arabia; the Jew who translated into Hebrew; the Calvinist who turned it into latin; the Catholic who made the French version; and the Protestant who put it into English.

They apparently had no other design but to amuse their readers, by a diverting tale, of which the moral is excellent, though the style is very remote from the common manner of writing.

THE MARRIED DEMONESS.

A Jewish merchant named Solomon, had but an only son by his wife Saran, whom he loved ardently. As he was a man of understanding, he took extreme care of the education of his dear son, and spared no pains to have him instructed in the holy scriptures, the traditions, and the talmud. He married him early to a young lady for whom, he knew he had conceived a strong passion, and he had the pleasure to see two sons and a daughter spring from their union, whose wit and beauty made them superior to all the other children of their age.

This good old man, perceiving his strength diminish by degrees, and seeing that each day, death advanced with rapid strides to conduct him to the repose of his fathers, along with Abraham and Jacob, requested his

best friends to come to him; and as he was one of the most considerable persons of the city where he dwelt, he entreated them to listen to the recital of his last will, and to be his executors. "Know my dear brethren," says he, "that I leave great riches, much more than any of you can conjecture; I desire that the first five hundred thousand crowns of my property, may be given to Sarah, both as her right, and to testify to her the love which I bear her in dying, and which has never been interrupted from the moment I pledged her my faith. The rest I bequeath to my dear son Nathan, but with this condition, which I am going to prescribe, and which I wish you to guarantee, and if he does not observe it, I declare him anathematised, and I forbid him ever to touch a particle of all the goods which I leave. He then caused his son to be called; repeated to him the same words, and forbid him ever during his life to go to sea. "Know my well beloved son," said he; "that I have not acquired so great riches, but by the voyages which I have made, and by my maritime commerce; but experience having made me know the greatness of the dangers which are incurred on the sea, I cannot bring myself to consent that you should ever venture on it, whatsoever the gain might be which you could acquire. I leave you property in such abundance, that neither you, nor your children, nor your posterity, can ever have need of acquiring more, provided that you banish the passion of accumulation. I wish then my dear son, that you would promise to observe this my last request, and that you would swear by the holiness of our law, never to violate the promise you will give me. But if you should be so unfortunate as to violate it, remember that I for ever abandon you, and that you will be irremediably deprived of all that I propose to give you, both principal and interest, so that you can never make the least advantage of it. And in order to better mark the extent of my prohibition, I in case of your disobedience deprive you of all, and make an offering of it to God.—Which gift I should make, as well

because the property is entirely my own, which I would give, as because I feel myself compelled to it by powerful reasons which are entirely indispensable."

Nathan, as became a wise man, swore to all that his father commanded him, and declared himself ready to satisfy him in any other matter, which he should desire. He also prayed all the company to be sureties for him to his father, and to assure him that he would never embark on the sea. These ceremonies did not pass without the effusion of tears, which were more those of joy and tenderness than of grief. A few days afterwards Solomon died more satisfied with the promise of his son, than feeling regret for quitting this life. Nathan took possession of his father's house, gave his first care to pay his mother, the five hundred thousand crowns, which were left her by the will, and made the strongest protestations that he would never pass the sea on any occasion whatsoever.

A year had scarcely passed after this, when three strange ships entered the port. On going out to them, it was learned from those who navigated them, that they were laden with surprising wealth, that they carried sufficient gold, silver, and pearls to enrich a kingdom, that all belonged to the good Solomon, and that one of the commanders felt the utmost impatience to bring him the good news. That cannot be done, says one of those who went out to meet the ships, for that worthy old merchant is dead; but he has left a son who may truly be said, to be the richest and wisest of all our synagogue.

Some of the mariners then came on shore, and having had themselves conducted to his house, demanded if he was the son of their good master, who extended his commerce to the extremities of the world, to export thither, and import from thence merchandize. Nathan having assured them that he was, they immediately inquired how the prudent old man had disposed of all the riches which he had on the seas. He has left me all replied Nathan by the will, which he made in presence of all

the principal men of our synagogue, but he has given me no account of the particulars of his commerce, he has even prohibited me from making a voyage, and has required of me a solemn oath against it. The commander of the mariners then said to him, we do not well comprehend your words, for if your father has not told you of the great property which he has in the Indies, and of the interest which he drew from it, he must have been impaired in his senses before he died. Know I pray you, continued he, that the ships with which we have returned are filled with goods which belong to him, and that all the gold, silver and pearls, which we carry, are the fruits of the commerce, which he had put into our hands. Dead though he is, we will not deny that these riches belong to him, and though he has left you no details of them, we will not hesitate to surrender all to you. We are honest men, who fear God, and we do not desire to retain the riches which belong to another; and besides, thanks to providence, we possess of our own more than we want. Come then without scruple, along with your servants, and take possession of all the rich merchandizes that are aboard; they belong to you without dispute.

So much good news troubled Nathan, but he felt his joy break forth, when he brought from the ships so many precious treasures, and caused them be carried to his house. The greatest joy prevailed there then; he regaled the strangers with all sorts of feasts, and not a day passed, on which some new rejoicing was not exhibited. At length the commanders of the vessels found an opportunity to discourse with him by himself, and said to him, we have known the good Solomon your father to be a model of wisdom and prudence, and we cannot comprehend how that, after having acquired so much riches by maritime commerce, he should have forbid you to continue it, and should have besides made you take an oath against it. It is easy to prove that it ought not to be valid, for great as are the riches which we have brought you, you

should know that your father has ten times as much beyond the sea; if then he has forbid you to go seek them, who can doubt that his understanding must have been impaired? especially as his age was so great. Take our advice, cause our sages to be assembled, and have yourself absolved of the oath, which you have made, and come to gather the fruit of your great inheritance in our company. Before our departure we will make provision of merchandize which is not to be had in those distant countries, and you shall judge yourself of the greatness of the gain which may be made of it, and you may then bring back here, that immense quantity of goods, which your father has left you, with which, after having enriched your family, you may also enrich our city, and our province. Nathan answered them, that he gave his word to his father, never to embark on the sea, that he would not violate his oath, and that he would make an eternal law of this paternal commandment. It seems to me, says he, that I still see him absolutely forbidding me, and he must have powerful reasons for preventing me from availing myself of such great riches. Though I may never possess them, I prefer obedience, and I am absolutely resolved to keep my promise to my father. One of the strangers looking at him with astonishment, said to him; is it possible that being so enlightened as you are, you should be so weak as to hesitate at a promise of this nature? Is it not evident that your father loved you more than his own life, since he encountered so many dangers through his love for you, and is it at all probable that after such great labours, which he has undergone to become rich, he should have rendered them useless, in prohibiting you from the means of being so likewise: No, no, added he, you will never persuade us, that your father died possessed of that spirit of wisdom, with which he has given us so many orders; undoubtedly he must have lost that wisdom, before his death, and that he became foolish and whimsical, both from his not informing you of

the particulars of the riches, which belonged to him, and from his preventing you by an oath from going to take possession of them. You however have it in your power to cause yourself to be absolved from this oath, and to put yourself in a state to enjoy those vast treasures, which are your own property." All the others applauded this exhortation, and Nathan himself then declared that at last he was persuaded by their reasons, and would depart with them whenever they thought proper.

In a few days they bought the merchandize which was requisite, and furnished a ship abundantly with the provisions which were necessary for so long a voyage. But they had scarcely reached the open sea, when dreadful blasts of wind howling about the ship, gave the unfortunate Nathan to understand that in neglecting the sanctity of his oath, and in violating the promise, which he had made to his father, he had at the same time renounced his peace of mind, and his happiness. God directed that a most violent tempest should arise, and the event was that the ship was dashed into a thousand pieces, the merchandize was lost, and all those who embarked with Nathan perished, to expiate the crime, which they had committed in preventing a son from keeping the promise which he had made to his father. Not one escaped from this dreadful shipwreck, except the unhappy Nathan, perjured as he was. God chose to preserve him still, perhaps to prove him by new misfortunes, and perhaps also to chastise him by punishments more severe than death. At length he reached the shore, naked as when he was born, and without any resources. He saw well that Heaven was in wrath against him, and that his misfortune was only the consequence of his bad conduct. He scarcely dared to raise up his eyes, his conscience felt a thousand stings, and secretly reproached him for being the cause of such great misfortunes. Pressed by want, and seeking somewhat to eat and drink, and to cover his nakedness, he passed a whole day without finding the least consolation,

nor any one who could point it out to him. He at last beheld a tree, which gave him some hope; for, says he, men must have planted this tree, I may find some of them, and perhaps also it may bear fruit, with which I may relieve my hunger. But the misfortune was, that he found neither men, nor fruit, and as the sun was so low, that scarcely half an hour of daylight remained, the wretched Nathan resolved to sleep beneath this tree, and to cover himself with the few leaves, which had fallen down, to defend himself from the cold of the night. Some hours afterwards he heard the roaring of a lion, and perceived this furious beast coming to devour him. His fear became extreme, his broken oath presented itself to his mind, and bathed in tears, he implored the pity of God to deliver him from the punishment of this cruel death. He then perceived some branches by which he could save himself, and it seemed to him that they were purposely bent downwards to sustain his arms while he raised his feet up to them; whereupon the lion, not being able to reach him, returned back roaring. Nathan returned thanks to God, with the same zeal as Daniel when he was delivered from the lions' den. Finding himself so miserably pressed by hunger, he thought that by climbing a little higher, he might perhaps get something to eat; but at the first attempt which he made, he met a prodigious bird of the owl kind; which terrified him, for it opened its beak wide enough to devour him; but what was laughable, in such a melancholy adventure, they were both afraid of each other, and at the first step which Nathan made to retreat, God suggested to him a method to save himself, which was to leap upon the back of the bird, and to seat himself with a leg at each side.

The owl being much surprized with this burden, did not move during the whole night, but at the break of day perceiving a man on its back, who held it firmly by the wings, excited by fear and anger, it resolved to depart from the tree, although it was much oppressed by the weight

of Nathan, [whom it could not shake off. It made a great effort and got out of the hollow of the tree, which was apparently its nest, and flying with all its strength during the day over the wide ocean, it did not stop till the evening in a place where there were many people. It is easy to judge of the dreadful consternation of the wretched Nathan, on perceiving himself carried over the sea in such an extraordinary manner. His fear redoubled his devotion, and he prayed to God with all his heart to preserve him from such manifest danger. On approaching the earth he was greatly consoled by hearing the voice of some young people who chanted the 21st chapter of Exodus: *When you have bought a Hebrew servant*: which made him think he had got among Jews, and at the same time made him resolve to descend. Perhaps, said he to himself, they will have pity on me, and save my life, for which I will resign to them the little liberty which remains to me. As soon as he had resolved on this, he performed it; he took the first opportunity to throw himself to the ground, the owl flew away with one stroke of its wings, and Nathan fell down very near a door, which was that of a synagogue. It was two hours before he was able to move himself, his fall was so violent; he felt as if all his bones were broken, and his fast of two days had deprived him of all strength. At length however he took courage and drew himself as well as he could to the door of the synagogue, which having found to be shut, he began to cry out: Alas! open, open the gates of justice. A young servant came out and asked him who he was. I am a Hebrew says he, and an adorer of the true God; The young man having brought back this answer to his master, was ordered to make him come up. The master came to him immediately, and seeing a man entirely naked, and in a miserable plight, he asked him the particulars of such an extraordinary occurrence, and by what means he could have come to that land. Nathan related to him the details of all which had happened to him, and forgot nothing

of all the misfortunes to which he had been exposed. Ha, says the master, all you have hitherto suffered is nothing to what you will suffer here; how, says Nathan, are you not Jews, and do I not know, that the Jews are compassionate; their ancestors having always taught them to be so? They will then have pity on me wretched as I am, deprived of all I possessed, naked as you see, and dying with hunger. It is no use to dispute the matter so much, says the master, for this will not enable you to avoid the punishment of death. And wherefore master do you threaten me with this cruelty? Because this city is not inhabited by men, answered he, it belongs to Demons, and Lamiaë; these children whom I instruct, are theirs, they are coming here directly to the usual prayers, but they shall no sooner have seen you, than they will kill you. It is easy to judge of the fear of Nathan, his heart was frozen, and he had but just strength to throw himself at the feet of the master, he kissed them, and bathed them with his tears, and besought him to aid him, and save his life; Alas, said he, I have always applied myself to study, I have always worshipped God with my whole heart, and I have only sinned in following the counsel of the unfortunate mariners, who seduced me to despise the advice of my father, and to violate the sanctity of my oath. These words had so great an effect, that they excited the pity of the master: raise yourself, says he to Nathan, and because you know the divine law, and have always applied yourself to study it, and since you feel an extreme repentance for the crime which you have committed, it is just to pardon you; you have, said he, embraced my feet, you have entreated me with all your might, and I promise to do whatever I can to deliver you.

He then caused him to enter into his house, and having given him food and drink, he conducted him into a chamber where he might conveniently pass the night, I do not know that he slept quite at his ease, but at least none of the demons came near him.

At the dawn of day the master came to seek his guest, and said to him, come with me into the synagogue, conceal yourself under the cloak, that I have given you, and do not open your lips till I speak to you; you shall see that I will do all in my power for your safety. He then introduced him into the synagogue, and covered him with his cloak. Scarcely had the sun appeared, when the demons came to the synagogue according to their custom. Ah wretched Nathan! what must you have suffered in seeing them at every side like flames of fire, and to hear close to you a kind of thunder, which threatened continually to destroy every thing. You however restrained yourself apparently more through the fear which had frozen your heart, than from respect to him, who had so humanely received you. You listened then to the demons who prayed to God, or at least, who repeated their morning prayers, as if they were real Jews.

At length one of these young demons who stood not far from the master, said to his comrade, that he perceived a man by his smell, and repeated it so often that many of the others heard him; upon this, a number of voices cried out, there he is beside our master! They had however so much respect for him, as not to go to seek what was concealed beneath his cloak. It was then that the master, who saw that the demons perceived his man, said to him who had just finished the psalms, I desire to speak to the assembly before you have completed the service. The demons then said with one voice, speak master, as your scholars, we are always ready to listen to you. I wish to intreat of you, says he, not to do any mischief to this man, who is come to take refuge with me. How could he do so said the demons, and what has brought him here? On this, the master related to them, all that had happened to Nathan, and gave them his history from the beginning to the end. No, no, said the demons, we will never suffer such a wicked man to live, who has broken the commandments of his father, and the sanctity of his oath, he must suffer death since he is so culpable, and

nothing can exempt him from this punishment. What, says the master, has he not suffered sufficient evils, and do you not think he has been well punished for his crime? Moreover cannot the profound knowledge, which he has acquired of the holy scriptures, procure him his pardon? can you believe him altogether worthy of death since the great God, whom we worship, has thought fit to deliver him from the shipwreck, the lion, the owl, and so many other dangers, which he has encountered. On this very account, said the demons, he should be deprived of life, he is absolutely unworthy of it, since knowing the law he did not obey his father, and did not keep his promise; no sins should be venial committed by a man of this nature, all should be mortal, and it seems that God only preserved him, to make him suffer a more cruel death under our hands. Know, said the master, that it is not permitted you to do this, according to the precepts of the divine law, since he is a learned man. Listen to my counsel and permit the chanter to publish that no one shall do him any injury before the end of our prayers, under the penalty of anathema, and when they are finished we will bring him to our king Asmodeus, who shall himself judge if this man is worthy of death, or if he should be absolved. All the company cried out with a loud voice, this counsel is very good, and we will follow it: and at the same time commanded the chanter to publish that no demon should ill use him who was concealed under the cloak, before that the king Asmodeus had cognizance of him.

The prayers were no sooner finished, than they seized Nathan, like a wretched criminal, and dragged him into the presence of Asmodeus.—Lord and king, said one of the number, here is a man who has fallen into our hands, who has sinned against our eternal God, and who has violated his oath in despising the commands of his father. They related to him his crimes and his adventures, and said that they would already have put him to death, if they had not had respect to those holy matters of

which he had such great knowledge. It is on this account we bring him to you, and submit him to your judgment. The king immediately had his council assembled, and said to them, here is a man accused of certain crimes, inform yourselves well of his deeds, and judge him to-morrow by the majority of voices; for as he is himself an interpreter of the divine law, it is just that you should judge him according to the law of Moses.

The council retired; examined the affair with all the care possible, and finally pronounced sentence of death against the accused. It is written in the law, said they, in Deuteronomy 26, v. 16, *Cursed is he, who despises his father or his mother.* There can be no doubt but that he has despised his father, since he has not observed his commandment; it is therefore just that he should suffer the penalty of his curse; but it is also certain that whoever is convicted of incurring the curse of his father ought also to be punished with death, as it is written in Samuel 1, c. 14, concerning Saul the son of Kish, who condemned his son Jonathan to death, because he had transgressed what was forbidden him under the penalty of his father's curse. In addition to this, one of these old counsellors observed, it is clear that the accused has broken his oath, and that the holy scriptures have pronounced judgment against those who do so, in Exodus, 20, c. 7, *God will not leave unpunished him who, &c.*

These reflections being made: the council went to seek Asmodeus, and gave him an account of the reasons which they had for pronouncing the sentence of death against the accused. The king said that they ought not to pronounce the sentence till the following day, for it is written in the law, in the book of Numbers, 30, c. 24, 25, *the judges shall judge him, and the judges shall deliver him.* By which it may be known, that one part of the council ought to condemn him, and the other part to acquit him. All the world knows this maxim of the Hebrew sages. *You who give judgment on capital matters always delay your sentence.*—

Moses himself, who was their great master, likewise delayed his decision, when he came to judge the man who had gathered wood on the Sabbath day, because he was not sufficiently certain that he ought to condemn him. The demons cried out you know you are our master, you have only to command us, our eyes only watch for your signs, and we shall obey you in every thing.

Then the king commanded that the accused should remain at his palace all that night, and forbid any one to put him to death, under the penalty of his indignation, until the sentence should be confirmed. Every one having retired; Asmodeus conversed with Nathan by himself, and asked him if it was true, that he was so learned in the holy scriptures, and in that interpretation of them, which the Jews call the mental law; and at the same time ordered the books of the law, the prophets, and the holy scriptures to be brought him; he also caused the second law, which is called the mandates of Mischa, to be fetched, along with the Talmud, which is its general commentary.—And Asmodeus having made him interpret them, was persuaded that he was very learned, and said to him immediately; your learning has charmed me, I have no doubt that you are as wise as learned, and you may be assured I shall always be favourably disposed towards you. I only request one matter from you, that you would please to teach my son all the excellent things which you know, and I promise to deliver you from the hands of these demons, who I know have already conspired to put you to death. It is easy to judge that Nathan would find no difficulty in promising the king, what he demanded of him, and confirmed his promise by an oath. Listen then, said Asmodeus, and remember well the pleas which I am going to suggest to you, by which you may to-morrow defend yourself against the cruel sentence which our demons wish to confirm against you. Tell them that you are a judge, and a sage of great reputation, that you ought to be informed of their decree, and to examine into their rea-

sons for it. This difficulty will cause them to come and seek me to resolve it; give yourself no more concern, I will find a favourable point by which to save you.

The following day the council returned to Asmodeus, and said to him, by one of their most considerable senators; after having examined the case of the accused, we find no reasons for acquitting him. Nathan instantly replied, I understand the law at least as well as you, and perhaps better, therefore it is my right to examine if you have good reasons for this conclusion. There is nothing more just, replied the demons, and after having held a private council, they deliberated about sending him back to Asmodeus, for said they, he who has studied all his days, in the middle region of the air, and who has given himself the trouble besides to come to study in this lower academy, must be consummate both in the celestial and terrestrial law, and we can do no better than to remit him back to him. They came then to seek the king, and prayed him to give them his opinion; he replied with an air full of majesty, this man is not deserving of capital punishment, because what he has done was not the work of his own will, he never purposed to sin, and he had no evil intent in his actions: it was these wretched mariners who invited him to it, and in the end deceived him: do you suppose that God desires to punish the faults, which one has committed by compulsion? The proof of this is certain in Deuteronomy 20, 26, where the case of that girl is judged, who was overcome by force, these are the words, *punish not at all this girl.* Do you not see, added he, that this case is altogether similar? Has not our great eternal God caused those who were culpable to perish by the tempest, which he excited, and has he not saved this man? All the assembly were astonished at this reasoning, but however they followed his advice, and declared Nathan acquitted of all his crimes.

Asmodeus then retired into his palace, and having made a sign to Nathan to follow him, he bestowed on him

great honours, and placed his son in his hands, praying him to teach him the holy scriptures and all the excellent matters which he knew. He behaved very kindly to him afterwards, and showed him every honour he could devise. Nathan remained in this employment for three years, with an abundance of honours, and favours. He came at last to seek Asmodeus, and presented his son to him, saying that he had taught him all he had promised, and all besides which he had learned during the course of his life. The father was so well pleased, that he embraced Nathan, and bestowed on him all the caresses imaginable, so much that being obliged to lead his troops against a city which had withdrawn itself from its obedience, he chose Nathan to command in his absence: he put him in possession of his palace, and of his goods; he gave him the key of his treasures, and commanded his subjects, and his servants to do nothing but by his orders. When Asmodeus had thus settled Nathan, he said to him, I have no treasure of which you may not dispose, you may go every where, except into this house, which has no key, into which I absolutely forbid you to enter. Asmodeus then departed to besiege the rebel city.

Nathan however thought more of this prohibition, than of the liberty which was granted him, for, said he to himself, what can be in this house, which I am thus forbid to see? I who may dispose of all the other treasures. One day walking before the door, he observed at the moment when it was opened, a girl of the most exquisite beauty sitting on a throne of gold, whom many other girls strove to divert by singing and dancing in the most agreeable manner. This lady perceived him, and said to him, why don't you approach? come in Nathan! He entered then, but he had scarcely arrived at her feet, when she said; 'Ha wretch! why have you violated the command of my father Asmodeus? What business have you in this palace, where none, but women should enter? know that, nothing can exempt you from death

this day ; for my father knows already that you have entered here, and I see him running speedily with a naked sword to kill you." Nathan threw himself at her feet, kissed them, and bathed in tears, entreated her to pity him : save me, said he, beautiful queen, save me from this imminent danger, and from the wrath of your father : I protest to you I did not enter here with any bad design, and that I had not the least intention to behave with disrespect, to the beautiful girls, who have the honour to wait on you. The daughter of Asmodeus, who was called Mitra, looked on him with pity and said to him, your modesty charms me, and because you are so learned in the divine law, I wish to preserve you from the great dangers which threaten you. Depart then instantly from the palace, and when my father shall come, and shall overwhelm you with his accusations, and shall say why have you disobeyed my commands ? and why have you entered into the palace of my daughter ; and shall desire to kill ; answer him ; my lord, I entered into the palace from no other motive, but because I love your daughter so ardently that I cannot live without her, and that I can have no greater pleasure than to receive her in marriage. I am sure, added she, that these words will be very pleasing to him, and that he will wed me to you, for from the time that you have arrived in our land, he has frequently thought of making you his son-in-law, not being able to recompense more highly the excellence which you have acquired in the interpretation of the holy scriptures : and you know it is not proper that a girl of my rank should make love to a man, or that so great a king as my father should solicit you to take his daughter in marriage.

To be Continued.

Extract of a letter from Richard Lovell Edgeworth, esq. to a Member of the Committee for the improvement of Roads, &c. dated Edgeworth Town, 14th March, 1808.

I WITH pleasure communicate to you some hints on the subject

of wheel-carriages, which I had proposed to examine in detail, and to publish, with some new inventions ; in the mean time, if they can be of any use to you, they are much at your service.

The problem to be solved is this.— Giving a certain road, how to construct a carriage so, that, every thing taken into consideration, it may be fit to carry the goods, required to be carried on that road, with the most convenience, and at the least expense.

The legislature will in all probability turn its attention chiefly to the means of preserving the roads, and this is undoubtedly an object of the utmost national importance ; but then it is not to be considered as the only object, because the original price and the annual repairs of the road, fall ultimately, or ought to fall upon the persons who use the road : therefore, the original cost and the repairs of the public roads become part of the price of carriage to the consumer. If a number of manufacturers were to make a road for their own use and at their own expense, they would be led to consider, what kind of carriages would be the most suitable for the commodities they had to carry, what could be drawn by the fewest horses, what would cost least originally, and would become least subject to wear and tear ; and lastly, what carriages would do the least injury to the road which they were to make, and keep in repair. The whole of these considerations may be resolved into this single question ; what road and carriage will ultimately be the least expensive.

If a constant hourly traffic was to be carried on, our company would find iron railways by far cheaper than any other kind of road. Next to iron railways, pavement composed of large flat stones jointed with care, as in some parts of London, would be the best ; but such stones, sufficiently hard, and sufficiently near the spot, cannot always be had. To supply their place, the hardest stone that can be procured should be broken into irregular fragments of various sizes, and laid upon the